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RELIGIOUS.

LOSS OF THE LADY HOLLAND,

And the preservation of Missionaries.

In May 1829, the General Assembly of the Church of Scotland resolved to send to India the *Rev. Alexander Duff*, to be Head Master of a Missionary Institution in that country, for the education of youth and the propagation of the gospel. So soon as he should make the requisite preparatory arrangements, two Assistants were to follow him. In this way, the Presbyterian Church of Scotland had determined, though late to enter upon the important duty of conducting missionary operations. On his passage to India in the *Lady Holland*, Mr. Duff and his companions experienced the horrors of a shipwreck. His interesting account of this melancholy event is contained in the following Letter to Dr. Inglis, Chairman of the General Assembly s Committee for the propagation of the gospel.—*Philadelphian.*

REV. ALEXANDER DUFF'S LETTER.

Cape Town, Cape of Good Hope, 20th Feb. 1830.

MY DEAR SIR,

"I will sing of mercy and of judgment:" so said the Psalmist; and to the communication that follows, no introduction can be more strikingly appropriate. Suspense, however, is always painful, the truth must be told, and mine is a disastrous tale:—On Saturday night, the 13th inst. the Lady Holland was wrecked off Dassen Island, twenty-seven miles north from Cape Town, —but not a life was lost, not even a personal injury sustained by any one of the passengers or crew.

During the preceding week, the weather was delightfully cool, without storm or tempest. On the 13th, at twelve o'clock noon, our position, as determined by repeated observations, was twenty miles north and seventy west off Cape Town. All who have made a long sea voyage, are acquainted with those numberless discomforts which tend to heighten the expectations of enjoyment on shore. The confinement, the languor, the squeamishness, all create an ardent longing for land, with its freedom and invigorating exercises. Of this longing, the passengers on board the Lady Holland largely partook on the evening of the wreck. Our nearness to land produced an unusual exhilaration of spirits,—every countenance was cheerful, every heart glad. All seemed in good humour with each other, and nothing could exceed the joyous eagerness with which little preparations were made for a probable disembarkation on the following day.

With a moderate breeze and a moderate sea, the vessel was gliding through the water at the rate of five miles an hour, her course, by compass, lying nearly south-east. Before nine o'clock the captain had sounded, and found no bottom; his intention therefore was not to change his course till ten o'clock. About ten, when preparations were making for the change, the seaman on the outlook, on leaving his post, remarked to the watch that succeeded him, "I am very much mistaken if that is not land a-head after all." The new watch, ran forward, followed by the second officer and the captain, and soon the chilling cry was heard—"breakers a-head, helm hard to weather." But, before the vessel could obey the helm, she struck, and the concussion made all spring to the quarter deck. Suspense was only momentary; the moon, as if commissioned on the kindly errand, suddenly emerged from the horizon, and disclosed the cause. Before, and on every side of us, low dark reefs appeared, amid which the breakers struggled with dashing roar. The vessel had refused to obey the helm, the sails became unmanageable, uplifted by every billow, the ship sunk down again with a shattering crash, that made the flesh creep and shiver, and the captain, in a tone of piercing agony, was heard to exclaim, "Ah! she's gone, she's gone."

Our situation now appeared critical in the extreme. Every moment the ship was expected to be torn into fragments, and the deep yawned to receive us. To attempt a landing through the foaming breakers were madness; and even, though a landing were effected, the reef had the appearance of being so low, that the waters must flow over it at full tide: to put to sea, in the dead of night, and in a leaky boat, on a coast noted for shoals, sunken reefs, and sudden squalls, seemed like the hazardous experiment of despair.

Still, no one lost presence of mind; something may be done, and every thing must be done, was the prevailing sentiment. The jolly boat, manned by the ablest of the seamen, was sent off to explore the lee-side of the reef, and ascertain the possibility or impossibility of effecting a landing. The rest of the crew and male passengers proceeded to clear the deck of incumbrances, to fire signals of distress, to cut down the masts, to "cork" and repair the long boat. In the mean time the ladies, to the number of thirteen, and two maid-servants, wrapped in mantles, sheets, or blankets, assembled in the cuddy. Expecting, as they were, every instant to be ingulphed in a watery grave, their coolness and composure were admirable. No running about in confusion, all sat quietly round the cuddy table; no wild screams of terror, all seemed collected and calm. A few were pale as death, some shed the silent tear at the thought of home, and friends, and children; others eagerly inquired, "Will Christ save us?" or earnestly ejaculated, "Oh pray for me!" The spectacle was awfully solemn: preparation for an immediate appearance before the judgment-seat seemed to engross the whole soul; and never, never can I forget the pathos and emphasis with which, kneeling around the table, we joined in public prayer and supplication to the Father of spirits in that trying hour.

It was now past midnight, and our boat not having returned, its safety was despaired of. But the vessel still held together, and the determination was, if possible, to cling to the wreck till day-break. Soon, however, we had reason to change our determination. The hull was rapidly filling with water, the breeze freshening, and the tide beginning to flow in upon land. The swell, in consequence, became heavier, a number of lofty waves followed in rapid succession, each sweeping across the deck, and causing the vessel to strike with a crash more tremendous than the preceding. No one could now sit or stand with safety, the attempt to cling to the wreck was felt to be hopeless, and all were eagerly desirous to have recourse to the last expedient, the launching of the long boat. After surmounting many difficulties which it is needless to detail, the boat was launched amid the cheers of the sailors, and exclamations of "there goes our last hope." But speedily was joy alternated with a very different feeling, when the rope that held the long boat broke, and our "*last hope*" was seen drifting towards the rocky shore. Seized with a momentary torpor, we still eyed, and continued to eye our "*last hope*," and, just as we expected to witness the fatal crash, a seaman, who had leapt on board, with the energy of despair shoved off with an oar, and brought the boat once more alongside the wreck.

By this time, (half-past twelve,) human voices were heard from the reef; and the articulate English sounds of "boat," or "boats," "here directly," leading us to anticipate speedy assistance, cheered the spirits of all. The first object was to lower the ladies into the long boat; this was slowly but securely accomplished by means of a rope and noose swung round a pully at the extremity of a projecting beam, from which the jolly boat was wont to be suspended. Here the conduct of the ladies cannot be sufficiently admired, as it contributed much to the prevention of accident and the preservation of life. Though the wreck creaked and shivered as if every beam were tearing asunder, and the boat was in momentary danger of swamping or being crushed between the beams and rafters that strewed the surface of the waters, the competition was not who should be most forward to rush into the boat, but who should be last to abandon the fatal wreck.

About one o'clock, when the boat was filled with nearly the whole of the passengers, the jolly boat arrived with the pleasing intelligence that a good landing place had been discovered about a mile and a half distant, and with the further intelligence, that we were wrecked off Dassen Island, a sandy desert containing neither food nor water beyond what belonged to three or four men sent, at that season, from Cape Town, to collect the eggs of the Perguin, a sea-fowl that abounds there in countless myriads. Our boat was soon taken in tow by the jolly boat, and the wreck finally abandoned.

Drenched to the skin, and exposed to a keen piercing cold, we now wrought hard in bailing the water, which gushed in on every side. By this means being kept afloat, in half an hour we reached in safety the sloping sandy beach,—our souls rising to God with feelings of fervent gratitude for the wonderful deliverance. The men from Cape Town delivered up to us their temporary abodes, which consisted of two wretched hovels, formed by two cross walls, against which leaned seven or eight whale-jaw bones covered with stones and ashes, the one employed as a cooking apartment, filthy, and dripping with soot: the other, as a sleeping and store-room, crammed in every corner and crevice with grease, tallow, skins, &c. But, such as they were, we were thankful to enter them, and await the light and warmth of day.

The morning being calm and cloudless, and the sea unruffled, some of the officers and sailors were enabled to return to the wreck. The lower part of the hull was completely torn and splintered. The poop and stern part of the deck, not having parted were still visible. From the direction of the current, the sea rather than the beach was strewn with masses of floating materials; and in the course of the day, several boxes and other articles belonging to the passengers were picked up from the water or separated from the wreck.

Without loss of time, the surgeon of the ship crossed to the main land, distant ten miles, in the most sea-worthy of our boats, with the intention of travelling by land to Cape Town, and securing for us the speediest assistance.

In the mean time, we made the best of our situation. The hut being quite incapable of holding all, a small tent was constructed, by means of a few whale-rib bones, and torn pieces of canvass, which served to exclude part of the piercing rays of the sun by day, and cold heavy dews by night. The eggs of the penguin, some wine and biscuit, providentially rescued from the wreck, and a little brackish water, obtained by the then resident islanders from Cape Town, furnished us with food, shells, gathered on the beach, supplying the place of cups, glasses, &c.

Our employment consisted chiefly in watching and apportioning our little store of provisions, and collecting whatever article might be identified by their respective owners. Nor was the God of our Fathers forgotten. Within and around our little tent, passengers and sailors, on the bended knee, joined in the reading of the Word, and offerings of thanksgiving to that Omnipotent Being, who commanded, and the floods of great waters did not overflow us,—to that merciful "Being, who girded us with gladness, and compassed us about with songs of deliverance."

"Still, humanly speaking, our situation was far from being enviable: situated on a barren island, from which all communication is often for whole weeks excluded, with the certain assurance, that our provision could not last many days; our nights restless and sleepless, from lying on the bare ground, and exposure to the attacks of noisome vermin, or the dropping of cold dew; while the glare of the sun by day, from the white burning sand, almost scorched the face, and threatened lastingly to impair the eye sight. Judge, then, of our joy and gratitude to God, when on Tuesday morning, we espied a ship of war, sailing along the west coast of the island. "Can she really be destined for our relief," was the natural interrogation of each, though the equal ignorance of each could only lead to conjecture. She was so destined:—the Governor, Sir G. L. Cole, the instant the tidings reached him, having promptly and humanely issued orders to proceed without delay to remove us from the island. By nine o'clock, A. M. all were comfortably seated on board the Falcon brig of war, commanded by Captain Colpoys. From this commander and his officers we experienced a kindness of treatment so cordial and unaffected, as to make us *feel* that the presence of the *British* flag on every shore is a blessing, and that British generosity is more than an empty name.

After a passage somewhat protracted by the prevalence of calms and contrary winds, we were landed on the wharf at Cape Town, on Wednesday about 5 o'clock, P. M. Here British kindness once more opened the door of her asylum to the weary stranger. Lieut. Col. Monro, commander of artillery, awaiting our arrival, with a frankness that admitted of no refusal, inviting all to his apartments in the adjoining castle, to partake of refreshments, and spend the evening, till comfortable lodgings might be provided.

On the following day I made inquiry for our countryman and brother in the ministry Dr. Adamson. As might be expected from his well known character, he heartily sympathized with our condition, and warmly invited Mrs. Duff and myself to take up our abode at his house. At such a time, and in such circumstances, nothing could be more welcome than an invitation so cordial and sincere. And I need scarcely add, that the Doctor and his lady have shown us every attention in their power, and with us it will ever be a matter of grateful remembrance, that we have been treated with more than a brother's kindness. Truly, the love of Christ is a plant which may grow on every shore, and, unlike every other, unaffected by change of soil or climate, wherever it grows it is still the same—fresh and teeming with the presence of divinity—linking the hearts of men to each other—and the hearts of all to God.

Of the ship's cargo, valued at about £48,000, little or nothing beyond a few casks of wine, has been, or can be saved. All the passengers have lost much, and by far the most valuable part of their property. Mrs. D. and myself have lost a great part of our out-fit, and the sundry other articles provided for use in India. Of a collection of books, in every department of knowledge, amounting to upwards of eight hundred distinct works, not more than forty have been recovered, together with a few odd volumes—the greater part of even these being so shattered, or reduced into a state of pulp, as to be of little value. But what I feel most, as being to be irreparable, is the *entire* loss of *all* my journals, notes, memorandums, essays, &c. &c. the fruits, such as they were, of the reflection and research of many years—when I possessed special opportunities which I can never expect again to realize. But they are gone:—and blessed be God, I can say gone without a murmur: so perish all earthly things: the treasure that is laid up in heaven alone is unassailable. God has been to me, a God full of mercy—and not the least of his mercies do I find, in the cheerful resignation with which he now enables me to feel, and to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

As to our prospects in proceeding to India, nothing can be said at present. We know not how long we may be detained here; several have waited many months, and the whole number now waiting exceeds 40. When an opportunity first offers, the competition may be expected to be great; but I have no fear; my hope is in God, and he will provide.

Feb. 23d,—In the course of last week various small articles have been brought from the wreck, and the last boats have now arrived. Among other things I find a considerable number of the theological tracts entrusted to my charge, by the Assembly's Committee.

The Cæsar is newly arrived from England, so full of passengers that no accommodation can be had. But, such is the pressure to get forward, that three gentlemen have paid a hundred guineas each, to be permitted to swing their cots in the steerage.

March 1st,—The Moira has arrived from England. Several cabins are vacant, but the demands for a passage are exorbitant. On consulting however with Dr. Adamson, and finding that many expectants must still be unprovided for,—that no other ship from England is expected to touch here for a long time, and that the demands may then be as great as ever, we concurred in thinking that, if a passage could be secured in the Moira, I should not be justified in losing time by a farther delay, with the very doubtful expectation of obtaining a cheaper passage hereafter.

I have now waited on the commander, Captain Bugg and his agents, and have at length succeeded in securing the lowest cabin for 3000 rupees *i. e.* £262, 10s. by exchange in London. The Pallas frigate having brought intelligence of the failure of the house of Palmer and Company, Calcutta, I have been obliged to give bills to Captain B. on Coutts and Company, London, in virtue of their letter of credit for £400; this letter, together with the license of the Court of Directors, having been providentially saved on the night of the ship's wreck. Obliged by the recent disaster to raise a little money, I drew another bill on the same house for 200 rupees, £17, 8s.; which sum, together with £21, reserved for the purpose of defraying incidental expenses connected with service on ship-board, landing at port, &c. will, I trust, provide us with a few ***absolute necessaries*** in the way of clothing, and furnishing our new cabin.

Thus, unexpectedly, has perished part of the first fruits of the Church of Scotland in the great cause of Christian philanthropy; but the cause of Christ has not perished. For my own part, indeed, recent events have made me feel more strongly the vanity of earthly things, the hollowness of earthly hopes; they have taught me the necessity of being "instant in season and out of season," of "spending and being spent," in the cause of Christ. My prayer is, though at a humble distance, to breathe the spirit, and emulate the conduct of those devoted men who have gone before me; and if, like them, I am destined to perish in a foreign land, my prayer is, to be enabled cheerfully to perish with the song of faith on my lips: "O death where is thy sting? O grave, where is thy victory?" Pardon my warmth —at such a season coolness were spiritual treason. Yours, my dear Sir, most sincerely.

ALEXANDER DUFF.

From the Missionary Reporter, for April.

GENERAL ASSEMBLY'S MISSIONS.

INDIANA.

The Rev. Isaac Reed has recently performed an Agency of 3 months, within the bounds of the Wabash and Crawfordsville Presbyteries, and in his last report, dated Feb. 8th, he says, "I feel happy to inform the Board, that we have now *six districts supplied*, all of which were vacant, without the prospect of a supply soon, when I wrote to the Board in August. Five of these districts are in the bounds of Wabash, and one in Crawfordsville Presbytery. That one is in Putman Co. and contains two small churches. Both were constituted by my ministry; one the day before I entered upon the Agency, with 10 members; the other is more than a year old, and has over 20 members. In this county I visited four settlements for the Board, and preached four times. The people heard joyfully of the designs and success of the Board."

The special object of Mr. Reed's Agency was to explore the country, and prepare the way for the location of missionaries. He names a number of very interesting districts which are still destitute, and where the way will speedily be prepared for the permanent location of Missionaries. But "*whom shall we send, and who will go for us?*"

The following extract from Mr. R's. report, will be read, we doubt not, with interest and profit.

Last Day of the Year.

The previous night a deep snow had fallen, and this day, the wind north west, high and cold, and was dark with clouds. Prevented as I was from setting out in my tour down the Wabash, I concluded to ride about two miles to see how a family fared, in the severe weather, which I knew were in a camp in the woods. I was previously acquainted with the family, though they had lately come to their present place. The occasion of their coming, was, a lease for two years of a piece of wood land, on which, they were to make an improvement. They came and commenced to prepare for a house, a little before the hard freeze and most severe weather. A pen of logs, with clapboard roof, raised for a stable, housed their things, and was their sleeping place. A fire was made at the foot of a large Beech tree, with a camp made by setting forks in the ground on which were laid poles horizontally, nearly four sqare round about the fire. Against these horizontal poles, long and straight poles were raised, placed upon end at the ground, and standing in a sloping manner, along two sides—the west and north, with a turn round the north east corner. At the top over the fire, and the erea within the top of the camp, was a covering of clapboards. And the day previous to my visit a neighbor had sent them two large waggon covers, which were strung along the opon side. The place where these met was the entry into the camp.

I feared they were suffering. This fear led to my visit. I wished to cheer them with the voice of friendship and prayer, for I knew they were pious. The mother with four little girls was within; the husband and three boys were employed without, getting up logs to rear up a house. Two of the little girls, too young to work, one seven, the other near five years old, had each a Bible in her hand, and the mother, whilst sewing upon a linsey garment, was hearing their chapter and teaching them to read. The little child of nearly seven years, stood up by my side, and read appropiately a chapter in Mark of 56 verses. The husband and three boys finding that I was there, left their work and came in. I then commenced asking the children the shorter catechism of our church, and they scarcely missed a word. The oldest girl nine years, went also a long way with the boys. This was closed by reading the 12th chapter of Eccl. remarks and prayer, and often during the time, I thought truly religion is the ruling principle of this family. It is seen in all they do. These children are training up in the way they should go—And it is in the nurture and admonition of the Lord.—The Bible is their guide. And this pious mother is taking immense pains, that the little ones may know the Holy Word, from the dawn of their reason. She informed me that five of their seven children, read each a chapter in the Bible every evening, and usually by fire light. I did not find them in distress. Of the parents and seven children, *not one was ill.* And in the severest weather the Thermometer was 12 below Zero.—None of these children had a cold. O how strongly was in my mind, the part of the proof of the mission of my Saviour, "*The poor have the gospel preached unto them.*" I returned light of heart, and had my christian feelings refreshed from my visit to the poor in their camp, in the cold snowy day—For while I was teaching within, the winds were roaring in the tops of the tall and thick forest trees, which were over our heads. Happy poverty! when they are "*the Lord's poor.*"

The cause of Temperence.

A man in green County (Ind.) who keeps travellers, on the Temperance plan, took in three men after dark, (I was with him before.) One soon asked the host if he kept liquor, and received a negative answer. Taking a bottle from his pocket he said, would it be offensive if we should drink our liquor? The man of the house set a bucket of water out side of the door, and told them if they wished they could go out and drink.—They went out and the querist immediately returned and asked some who were within, if they would take a drink—To which I replied, I neither drink such liquor, nor encourage others to drink it. He replied, hah! then you don't eat hay; and I replied, not sir, till I become a horse, and a horse will not drink your liquor. This put him to silence.

From the Rev. B. F. SPILLMAN, dated Shawneetown, Illinois, Jan. 31st, 1831.

During the month of November, we had an interesting communion season in Shawneetown. Three more were added on examination to our little flock here. Some good impressions were made, which we trust will not be forgotten.—This is a place which we think demands the sympathies and prayers of christians as much as any other place in the western country. Much business is done here, as a place of landing for all kinds of boats. And freight must often be received on the Sabbath, by those who otherwise would be in the house of prayer. According to the present arrangements, the Sabbath is also the principal day of business in the post office. It is a distributing office; and on that Holy day, the mails generally come in from all parts, and at the very hour in which some are repairing to the house of the Lord, some are obliged (under the present

law) to labor in the office; and others are visiting the office for letters, &c.

With these, and other obstacles in the way of the advancement of the cause of Christ, I find my faith often severely tried. But from our own experience in "the day of small things," and from the sure promises of God, we believe that "Jacob" will here "arise," though "he is small." The Sabbath School here has I think accomplished considerable good, and under the blessing of God, promises much more in future. There is much need here of some intelligent, pious man, who could find leisure to attend this school, and fill the place both of a superintendent and teacher.

INDIANA.

From the *Rev. S. Scovel*, dated Lawrenceburgh, (Indiana) Feb. 3, 1831.

We still enjoy the uninterrupted blessings of our covenant God; and while so totally unworthy of these blessings, we trust their continued bestowment excites in us gratitude. Since my last report we have removed to this part of the field, and have been encouraged with some accessions to our little communion, from which we hope to raise up *one* for the ministry, who has, with good prospects, commenced his preparatory studies. We are now looking too with joy towards the removal of the painful disabilities under which we have laboured for the want of a house for public worship. The friends of our cause here have made self-denying arrangements for the erection of such a house the coming season. God grant success to the design.

Our house at Harrison, we have so far finished that, with two stoves, it is comfortably warm for winter use. Seldom does a christian heart enter it, but feels thankful to see it rescued from its former prostitution. Purifying the sanctuary has, more than once, been accompanied with a blessing. Harrison is an example. Forty one have been added to the communion of that church, since they began to repair "the altar of the Lord." The present prospect is encouraging.

The rich fruits of the refreshing experienced by the "church of Elizabeth and Berea" still remain, affording good promise of fitness for "the garner of God,"—The church now consists of 36 members, with hope of addition soon.

To our Sunday Schools, four have been added since my last report; by *all* which I am *encouraged*, but with *one* truly *delighted*. I refer to the school in this place. It is made up of Methodists and Presbyterians, consists of more than 100 pupils on the list, and is carried forward by a vigorous set of Teachers, whose competency is aided by going carefully over each Sunday lesson in a Bible class which I instruct on each preceeding Thursday evening.

This Bible Class, formed a few months since, and now consisting of 40 members, is an object of affection to the pupils, and of hope and joy to the teachers. It is my blessed nursery, where I trust, the 'good seed of the word" will take deep root, and flourish abundantly.

I travel—visit families—circulate tracts as usual: have also baptized, since my last report, 16 adults and 5 infants—preached 100 sermons—given numerous lectures and addresses—established one prayer meeting and one additional Monthly Concert, besides one Sabbath School Concert—I have received 54 to the communion.*

With trials, I have much comfort in my work; more from heaven and earth than I have any reason to expect. I am highly gratified with the increase of *intelligence* throughout my field. Religious and other reading is becoming more common, while the good fruits of it are of course apparent. The children who have not outground the benefits of S. Schools, (which, alas! many have done) are gathering manna from these blessed institutions, which, we hope, will nourish them up to the stature of perfect persons in Christ. Along with the comfort arising from these sources, I have been gratified to see the aged sinner seek a refuge just as his sun was setting. There are two cases; the one 80, the 84 years of age. They fought for their country in its infant struggle, and feared not the clangour of arms nor the roar of cannon, but I have seen their quaking and tears on account of their unprofitableness and guilt. I have rejoiced to embosom them in the fold of Jesus; and wept at hearing one of them for the first, in his 85th year, lead our public devotions. The same individual had a little previously commenced family worship, and had so numbered himself, with 15 other heads of families around me who have within a few months thus consecrated their houses to God. Thanks to God for this increase of family religion.

* 17 of these were on certificate.

[From the Home Missionary for April.]

HOME MISSIONARY SOCIETY.

APPLICATIONS FROM TENNESSEE.

"*Whom shall we send, and who will go for us?*"

I have for some time felt anxious, that the door should be opened in this region, for the extended operation of your society. It has, a few days since, been put upon me as a duty, to address you in behalf of two destitute churches in Giles County, called Elkridge and Mars' Hill. They have been statedly supplied some years past, by Rev. S. W. C. For better than a year, Mr. C's health has been such, that he cannot preach, and perhaps never may. In full conformity with his wishes, those societies have agreed to unite in the request, that you would in your benevolence send them a missionary. They have directed me to say, that they will in part support him. They said $100. I think much depends on the man whom you send, and that you *should send* is highly important not only to that people, but to the church in this region generally. A man of warm piety, possessing good natural and acquired mental furniture, with popular talents as to common intercourse, and pulpit eloquence, would be highly desirable. Such a man, prepared to endure all things, and meet the enemy at every point, by the blessing of the great Lord of the harvest, would be of special advantage to this field of immense extent, and in one respect, of vast importance.

I hope your determination and answer will be favorable, and that the Lord will enable you to send a messenger of mercy, who will come in the fulness of the blessing of the gospel of peace.

From the churches of Fayetteville and Unity, West Tennessee.

Dear sir, in relation to the section of country on which we reside, it may truly be said "the harvest is great, but the labourers are few." We speak in reference to Presbyterian labourers. As far as we know, the county of Lincoln has but one minister of the Presbyterian order residing in its limits. There has been a number of churches organized, and many more, no doubt, might soon be established, within our bounds, if ministers could be procured

The places now mentioned as asking assistance from you, are places of importance to the Presbyterian church. The town of Fayetteville, in which one of the churches alluded to is located, is a flourishing village, surrounded by a rich soil, and an enterprising, industrious population. Unity church, is located in the heart of a thickly populated and wealthy neighbourhood, a little more than six miles distant from Fayetteville. Each of these churches has an excellent meeting house.

[From the Utica Christian Journal.]

NARRATIVE

Of the state of Religion within the bounds of Oneida Presbytery, New York.

The Presbytery of Onedia in surveying the dealings of God with the churches, and congregations under their care, during the past year, while they find much which calls for deep humiliation, among the professed friends of the Redeemer, as well as others, feel constrained to acknowledge, with devout thanksgiving and praise, the great goodness and mercy of the Lord, which he has manifested in the reviving of his people, and in the conviction and conversion of sinners.

Revivals of religion, during the past year, have been extending from one congregation to another, until there are few remaining, which have not shared in some degree in their benign influence. In several congregations, the work of grace is at this time powerful; and recent indications of the special influences of the spirit are witnessed in others. This Presbytery has never been indulged the privilege of recording such signal displays of divine grace; except in the memorable revival of 1826.

The revival in Western, mentioned in the last year's report, continued down to midsummer, and about 65 of the subjects have united with the church under our care.

More than usual attention existed at Rome, at the last annual meeting of the Presbytery in that place, which resulted in the conversion of a considerable number, most of whom have united with the church.

As fruits of the revival which commenced last winter, in the small congregations of Floyd and Holland-Patent, sixty-three have united with the church.

The revivals which prevailed in Trenton and Remson, about the same time, were interesting in their character, and extensive, when the smallness of the congregations are considered. Between forty and fifty have united with the church in Trenton, and between thirty and forty in Remson.

The church which was organized in Whitestown, at the village of York-Mills, in May last, enjoyed at the time of its formation a season of revival, and between thirty and forty have made a public profession of their faith.

In the course of the last summer, a work of grace commenced in Westmoreland which has continued to the present time. Fifty-six have united with the church.

An interesting season of revival has prevailed for some months in Whitesborough, Utica and New-Hartford, which still continues. Fifty have united with the church in Whitesborough, forty-one with the church in New-Hartford, sixty with the 2d Presbyterian church in Utica, and a number with the 1st and 3d churches, as the first fruits.

The Oneida Institute in Whitesborough, has shared largely in the favor of the Lord. About sixty students have been pursuing classical studies in this institution during the past year, a majority of whom have in view the gospel ministry.—Most of those who did not indulge a hope in forgiving mercy, have given satisfactory evidence of conversion to God.

A work of grace now prevails at Mount Vernon, and in the 2d church in Verona, and favorable appearances exist in the 1st church. Thirty-three have united with the 2d church.

The churches in Russia and Boonville have enjoyed some refreshing from the Lord, and have been strengthened by a small accession to their numbers.

The church in Norway which has long been in a languishing state, has enjoyed a gracious visitation for a few months past, under the labors of Rev. Mr. Bowles. In October, the church began to awake, and to call upon the name of the Lord for help. The Lord heard her cry, and a large number for so small a society, are indulging the christian hope.

Thirty-eight have been added to the church in Augusta, as the fruits of the revival which prevailed there the last year.

An interesting state of religious feeling has recently been manifested in Bridgewater, and some other congregations; and the fond hope is cherished, that if Christians are faithful, they will soon witness signal manifestations of God's convicting and converting grace.

Among the means which have been blessed in promoting these revivals, in addition to the plain and faithful exhibition of divine truth on the Sabbath, we would mention. familiar, personal instruction in Sabbath Schools; visiting from house to house; pressing convicted sinners not to resist the influence of the spirit of God by delay, but to submit themselves to God by a humble confession of their sins; casting themselves upon his mercy through Christ Jesus. for pardon and salvation.

What have been usually termed union meetings, and three days' meetings, have been held in many of our congregations during the past year. These seasons have in general been deeply interesting, and eminently blessed in awakening Christians to duty, and bringing sinners to repentance. With few exceptions, there has been little or no open opposition to the revivals of the past year.

Among the subjects of the work, are found persons of all ages, from the little child up to the man of grey hairs. Most, however, are among the young and middle aged, who have been religiously trained.—Some who have long hardened themselves in iniquity, and concerning whom Christians were prone to say, there is no hope in their case, have given satisfactory evidence of reconciliation to God. Several who were addicted to strong drink, have abandoned their cups, and turned to the Lord. Most if not all of them were brought to adopt the principle of total abstinence, before obtaining evidence of divine forgiveness. Some of these have labored zealously and effectually with their old associates.

Sabbath Schools are generally well sustained. The practice of learning one verse each day, has been adopted in many places, and promises to be useful. The monthly distribution of tracts is adopted to a considerable extent. It is very apparent from the reports of brethren, that the cause of temperance is progressing.—The sale of ardent spirits is wholly abandoned in some places, and has greatly diminished during the past year in others.

The progress of temperance is evidently most propitious in its influence on revivals of religion. Our churches also are thus relieved from more than half the former burden of discipline. Indeed, cases of discipline for intemperance very rarely occur.

The spirit of benevolence, it is believed, is increasing. A good degree of brotherly love and harmony prevails among our ministers and our churches. On the whole, we have abundant cause of thankfulness for the past, and of encouragement and activity for the future.

"Therefore, beloved brethren, let us be steadfast, unmoveable; always abounding in the work of the Lord; forasmuch as we know that our labor is not in vain in the Lord."

R. EVERETT, *Stated Clerk.*

TEMPERANCE SOCIETIES THE FORERUNNERS OF REVIVALS.

As the fruits of a revival enjoyed by the church and congregation under the pastoral care of Rev. David Merrill, in Urbana, Ohio, seventy-five have been gathered into the fold of Christ, and of this number FIFTY were members of a temperance society.

So far as we have been able to gather facts in relation to temperance and revivals, we think we are justified in saying that the former has been to the latter, what John was to our Saviour. If the friends of religion need any other evidence of the blessing of God on the temperance cause, than the ordinary evidence exhibited in the improved state of society, where they have been formed, surely facts like the above must convince them that the smiles of heaven attend them,—must be encouraged to persevere, and must be a warning to the liquor selling and liquor drinking professor to look well to the foundation of his hope, lest at the last day he should hear the awful declaration, "I never knew you; depart from me ye *workers of iniquity*."—*Rochester Obs.*

FROM THE MEDITERRANEAN.

A letter from the Rev. J. Brewer, to one of the proprietors of the Boston Recorder, dated at Smyrna, Jan. 4th, 1831.

DEAR SIR,—We have not for many months had any intelligence from the Missionaries to Armenia. From Beyroot, we have fresh accounts of the probable death of Asaad Shidiak; and from the banished Jewish Christians at Cesarea, we learn that John Baptist in the prosecution of his zealous labors, holds frequent conferences on the Christian religion with a Turk of high rank, for whom he solicits a copy of the Scriptures. In this place, Rev. Mr. Lewis had nearly got into operation, through the aid of a hopeful Italian Jew, a school for Jewish youth; but the Chief Rabbi taking the alarm, prevented it. A little Jewish girl comes daily to take lessons in needle-work and reading, from Mrs. Lewis; and it is truly delightful to see how happily she seems to rest under a Gentile wing. A few young Jews come privately also to receive instruction of Mr. L., who, I trust, may yet, by acts of kindness, find his way to the hearts of many a poor prejudiced Israelite. As a specimen of his manner, I will mention what occurred a few days since. As we were walking together through Turktown, we found ourselves a little at fault, and requested a young Jew whom we met to set us right. We had not proceeded far, when we came to a large enclosure in which a few ancient columns are standing, and which is one of the three places claimed to have been the site of the first Christian Church. The Turks now use it as a place of temporary deposit for their dead, before they are taken to the mosque. While we stood looking through the gate, a Turk, who was the keeper of a coffee-house on the opposite side of the way, came out, and seizing the poor Jew violently, began pulling off his garments very rudely, saying, "Pay me what thou owest." My companion could not endure to see him so ill treated, and said to his creditor, "Have patience with him and I will pay thee all." Afterwards he succeeded in borrowing the sum, (20 piastres,) and at once discharged the debt. We then had much conversation with the liberated youth, who left us no doubt ready to believe that some "good thing might come out of Nazareth." Notwithstanding the Jews do not suffer Mr. L. to maintain an independent school, I have no doubt that had we the necessary funds, we could establish schools among them, in which the *Old* Testament would be diligently studied in different languages, under the direction of Jewish teachers.

Our English School promises to furnish a very considerable part of our personal support. Miss Reynolds assists in a very hopeful Protestant Sunday School in Mr. Arundell's house. Our Greek schools are increasing in numbers, and were never more hopeful. Had we the necessary apparatus and funds, we would gladly follow the example which our brethren (Messrs. Robertson and Hill) newly arrived in Greece are beginning to set us, of establishing an infant school.

Yours in the Gospel. JOSIAH BREWER.

PRAYER.

MR. EDITOR—The following extract of a letter, received from a clerical friend, who is well known to many of your readers, contains a hint or two in reference to the subject of prayer, which may not be inappropriate at the present time:—

"Tell all the brethren and sisters to pray. There is nothing like praying. If a man prays as he ought, and acts accordingly, he will do every thing else in some measure as it ought to be done. If he prays wrong, he will do every thing else wrong. His religion will, in kind, be just like his prayers. I hope the dear brethren and sisters with you, have learned a little about praying; but I fear they do not understand the *power* of it, nor realise how much it can prevail with God. The sinners in your congregation need prayer more than preaching. They have gospel enough in their heads to save them if it were only engrafted on their hearts. It takes sometimes but a little preaching to convert a sinner, when there is enough of believing prayer. One day's preaching, preceded by an extraordinary prayer-meeting, was once the means, you know, of converting three thousand souls."

I feel, Mr. Editor, that there is force in the preceding remarks; and I hope they will be duly remembered and acted upon.—Christians need "line upon line, precept upon precept; here a little, and there a little," to keep them any thing near where they ought to be on the subject of prayer. So slothful are we in serving the best of Masters, whose service after all is perfect freedom.

I would add to the above remark, that preaching, unaccompanied with a praying spirit, either in the speaker or hearer, will be no more than beating against the air. The more there is of it, under such circumstances, the more sinners will be likely to harden themselves.—*West. Rec.*] X. Y. Z.

To the Editor of the Southern Religious Telegraph.

SIR,—In your paper of the 25th inst. the estimated cost of a House of Worship and School House at Liberia, as given in letters recently received from Mr. Joseph Shiphard, is put at $1000.—The annexed extracts of a letter from the same source, may serve to explain more fully his views, as also to furnish other interesting particulars of the present state of the Colony, and the expedient proposed by Mr. S. to increase the funds contributed, *may* call for direction or advice from the proper source to authorise their employment in that way. Respectfully,

March 29th, 1831. B.

LIBERIA.

Extracts from J. Shiphard's letter, dated Monrovia, January 20th, 1831.

"I see with much pleasure, that though remote from our church and brethren, we are not forgotten by them; thank the God of Heaven for the same.

"I have made a rough calculation of the probable cost of a building of certain dimensions for which I refer you to Mr. ——; to this however must be added some unforeseen costs. The amount there stated may seem alarming to our friends there, whose benevolence is burthened with many other contributions; but if the money raised were vested in such imperishable articles as would suit this market and forwarded to me, and the proceeds remitted and vested in other goods for this market, the house would be built and completed in a convenient and decent manner with about 600 or 700 dollars; perhaps less than 600, according to the fluctuations of this market or the time of sales. Without this sort of aid, I confess, the burthen would indeed be irksome.

"I pray that some other intelligent minister may be prevailed on to come out who, like Brother E. will do honour to our church, and devote his whole attention to the ministry: Will the brethren of Richmond seek such an one? Let him, if possible, be competent to wield the Gospel sword; not carried about by every wind; let him be determined to die in the cause, not likely to turn aside to the calls of worldly pleasure so inviting here.

"I have just returned from a three months tour through the Day and Gold countries, where I got acquainted with many of the kings, the manners and customs of the people, and with a large extent of country;—the direction of several rivers hitherto unknown or unnoticed even by the natives near their mouths.

"The Colony is in a most prosperous state, and at this time four vessels including the Volador, are trading in our harbor; though the inland trade is rather dull and few sales are made to the natives at present. The Colonists generally are in good health, and building is going on rapidly. Commerce is arriving continually by almost every wind, and our people are pushing their trade into every part of the interior, to very remote distances, and calling often on tribes, hitherto unheard of, and all our neighbours are trying to imitate the white man, as they call all Americans."

Education in Liberia.—The Liberia Herald of the 6th ultimo, contains an act of the Colonial Government, for the establishment and maintenance of public schools throughout the settlements of the colony. The law imposes a tax of fifty cents in the hundred dollars of the valuation of real estate in the colony, and provides for a general survey preparatory to the assessment. The details of the law would not be interesting to the American reader.

THE WRONGS OF AFRICA.

The following extract of a private letter cannot fail to interest Christian feeling in favour of a much and long injured race, and obtain for the humane and blessed enterprizes of Emancipation and Colonization, the increasing patronage of a nation of *Freemen and Christians.*

"*Charleston, Feb. 21st*, 1831.

Charleston appears, at first sight, to be a "very sad place"—every thing wears an ebony aspect here; but in time the colour becomes familiar, and no longer offends the eye. You may ever discover beauties and attractions which make it a pleasant residence. For several days past the sky has been bright, and the air so mild that we have needed no fires. Such a climate is very fascinating to a northerner.

But there is a dark side to this picture—a gloomy cloud, that overshadows the South like a curse, veiling its beauty, and pressing upon it with the weight of an incubus.

Curiosity sometimes leads me to the auction sales of negroes. A few days since I attended one which exhibited the beauties of slavery in all their sickening deformity.—The *bodies* of these wretched beings were placed upright on a table—their defects and beauties noted—"A *prime* lot—here they go!" There I saw the *father*, looking sullen contempt upon the crowd. and expressing an indignation in his countenance that he dare not speak—and the mother, pressing her infants closer to her bosom with an involuntary grasp, and exclaiming in wild and simple earnestness, while the tears chased down her cheek in quick succession—"I *can't* leff my chillern! I *won't* leff my chillern!" But *on* the hammer went, reckless alike whether it united or sundered forever! —On another stand I saw a man, apparently as white as myself, exposed for sale—I turned away from the humiliating spectacle.

At another time, I saw the concluding scene of this infernal drama. I was on the wharf. A *slave-ship*, for New Orleans, was lying in the stream; and the poor negroes, hand cuffed and pinioned, were hurried off in boats, eight at a time. Here I witnessed the last farewell—the heart rending separation of every earthly tie.—The mute and agonizing embrace of the husband and wife, and the convulsive grasp of the mother and child, were alike torn asunder—*forever!* It was a LIVING DEATH—*they never see or hear each other more.* Tears flowed fast, and mine with the rest. Every eye glistened—save *one*, the infamous dealer in human flesh.—There he stood, with folded arms, and a fiend-like scowl upon his brow, beholding, unmoved, the wretchedness he had caused. I envy not his feelings, either here or hereafter.

COMMUNICATION.

ALEXANDER CAMPBELL.

MT. STERLING, 4th APRIL, 1831.

To the Editor of the Luminary and Advocate:

SIR—Some weeks after Mr. Alex. Campbell was in this place, in January last, I was informed by several respectable citizens, that they had seen a very incorrect statement in your paper, over the signature of some anonymous writer, who signed himself A. purporting to give an account of what transpired here, between Mr. C. and the Rev. Mr. Jamieson. As I was the author of the public notice, which was set up, and which brought about the interview between those gentlemen, I feel it my duty and privilege to correct any erroneous statement that might be publicly made concerning it. For this purpose, I endeavored immediately to obtain the paper in which that publication appeared, but did not succeed until two or three days ago. It may not be improper here to state the reason which influenced me, in writing such a notice as that, announcing Mr. C's. appointment.—Some time during the past summer Messrs. J. Creath, sen. T. Campbell and J. Hewitt preached in Mt. Sterling, and *after* they left here their discourses became the theme of some pulpit remarks, in which it was evident that they had either been misunderstood, or misrepresented, or both. Now it was to afford all who would choose to avail themselves of it, (if they should have aught to object to what Mr. C. might say,) the opportunity of making their objections known, and of exposing his errors, (if any,) to his *face*, and not behind his back, as in the case of Messrs. Creath and others. 'Tis true, the wording of the notice justified the calling in question what Mr. C. had written and printed, as well as what he might say, upon the occasion; but I did not allow myself to suppose that what Mr. C. had *written* and published to the world, in eleven vols. of books, would be called up in any other way than by the press, knowing that he had offered in his paper to print page for page, with himself, for any opposer or objector, and thus, if he were in error, the antidote should always accompany the poison. Knowing this, I say, I could not allow myself to believe, that such objections as might be found scattered through eleven vols. would, by any candid high-minded opposer, be called up in a discussion which in the very nature of things, Mr. C's. known arrangements, and in point of time, could only last, at most, but for a few hours. I will here remark that the Court house, (where he spoke,) being very large and the day excessively cold, I am disposed to attribute the errors of A's. statement to his not hearing correctly, or receiving them at second hand, rather than any disposition to misstate wilfully. I was situated next Mr. C. and near Mr. J. close by the fire, and paid particular attention to what was said by both. I will further remark that what is contained in A's. statement, was said by the parties, but he has confounded and disjointed it greatly. As I shall only aim to correct the prominent errors of A's. statement without going into a detail of all the conversation, I proceed and say, that A's. account of what was said upon the first topic introduced by Mr. J. (the trinity,) is pretty fairly given, except Mr. C's. last speech on that subject, and his putting a part of what Mr. J. said upon that topic, into his first speech on the subject of "immersion and regeneration," thus disjointing the conversation. Mr. C's. last speech on the subject of the "trinity" was this: Mr. C. said he was accused of flying—he was not yet on the wing—he could not see from what he should fly—he thought it did not comport with the spirit of meekness thus to speak of him—the gentleman had accused him of mis-quoting him—he would now quote his very words—the gentleman (meaning Mr. J.) said that he "admitted that the word trinity was not in the bible, but that the doctrine he contended was there." Mr. C. said he had used the term "thing" in preference to the word trinity, as comprehending more for the gentleman, than simply the word—the gentleman contended that the *doctrine* of the trinity was in the bible, though the word was not—he did not know what the gentleman meant by the word *doctrine*—it came from the Latin word "*doctrina*," the meaning of any thing, and the doctrine of a *word* was the meaning of the word, now if the word be not in the bible he did not know how the doctrine of the word could be.

The next topic introduced by A. and wherein he has committed his greatest blunders and errors, was the subject of "immersion and regeneration being, &c." Here I shall quote A's. account of Mr. C's. first speech and then subjoin the correction. A. says, "Mr. C. remarked that this proposition came within the purview of the day's labor, and he had no objection to discuss this matter with Mr. J. provided, that in the discussion they be restricted to one text, the *only one* where the word regeneration occurs: Titus, 3-5; that it must be a verbal criticism on the word regeneration, and that it was consequently necessary that Mr. J. should understand the Greek language, (*Latin* as A. afterwards corrects in another paper)—that they would choose three lawyers acquainted with the rules of debate as moderators. Now sir, this is what Mr. C. said: Mr. C. said he had no objection to debate this *proposition*, as it came within the purview of the days labor provided they be restricted (in what! the discussion—No, but in the propositon) to one text: Titus, 3-5; the only place where *personal* regeneration was mentioned in the bible; as the ablest critics, and with whom he agreed, concurred in rendering the word regeneration by the word renovation, where the term occurs in Matthew of the common translation, and he regarded it as not referring to what is now properly called regeneration—that the discussion could soon be terminated, as it would turn upon a verbal criticism upon the word regeneration—he did not know whether the gentleman understood the original languages or not—if he did they would discuss the root of the matter; if he did not understand them, he was willing to *confine himself to the common version* of the scriptures now in use, and they would choose three lawyers acquainted with the rules of conducting a debate to sit as moderators.

In answer to this, A. introduces Mr. J. with a part of a speech made by him when the trinity was the topic, and at the bottom of the page (see Luminary, Feb. 9.) he has Mr. C. replying again to what Mr. J. had charged upon him of calling the Methodist Church a daughter of the mother of harlots, all of which took place whilst the "Trinity" was the subject of conversation, and not "immersion and regeneration." And here he has not correctly given what Mr. C. did say. Mr. C. denied having called the Methodist Church a daughter of the mother of harlots—that had he spoken of her relationship to the old mo-

er, he could in strictness of speech have brought her no nigher akin than a granddaughter, she having sprung from the Episcopal Church of England. But to return to the subject of "immersion, &c." This writer A. we find is again representing Mr. C. as "suggesting that Mr. J. should understand the Greek," (*Latin*, as he subsequently says.) Now Mr. C. neither said, or intimated any such thing, only in the way I have above stated it. To which Mr. J. replied by saying he was no linguist—he made no pretensions that way, but he was willing to meet Mr. C. upon the broad proposition—he would not be restricted to one text, nor would he submit to be controlled in the discussion—he had no objections to three lawyers as moderators, provided they were not all of Mr. C's party; that it was only a plain common sense view of the matter he wanted. To which Mr. C. rejoined, that if it were only a plain common sense view of the matter he wanted, it was unnecessary for him to stay there, as he doubted not but there were brethren enough present, and sisters too, who were able to give him a plain common sense view of the subject, and as it best suited his convenience and appointments to leave town that night, he would take the liberty of referring him to some of the brethren whom he named, who, whenever Mr. J. felt disposed to debate these matters, would defend (not as A. says he said any of his sentiments, but) the views he had taken of those subjects. This writer again displaces other remarks—he has Mr. C. (after representing him as saying it best suited his convenience to leave town that night, and referring Mr. J. to his friends, &c.) "saying that he saw what Mr. J. was after—that he had lately *read* a piece in the Gospel Herald, in which his views were much misrepresented." Now sir, this took place before any such reference was made, and Mr. C. then said he had been *told* (not read) by a friend, that a piece had appeared in *a paper*, printed he believed in Lexington, the name of which he did *not recollect*, wherein the writer had undertaken to make him say that wherever the word *immersion* occurred, that there it meant regeneration, when he had said no such thing, and he saw that his friend Mr. J. intended to take a similar course,* which was with him an additional reason why he should insist on being confined to one text, Titus iii. 5. as the true proposition for discussion.

I have now, Mr. Editor, corrected the principal errors of A's statement, and will just add that I feel at liberty to use the name of Col. James Mason, John Smith, and J. Coons, (to whom this was read,) in confirmation of the truth of the corrections I have made—indeed I doubt not sir but an hundred names of intelligent and respectable men can be added if necessary; these I deem sufficient. The words verbatim, as used by the speakers, I do not pretend to have given in all cases, but the sense I have given in every case; and I now request you in justice to publish it, "that your readers may be made acquainted with what transpired here."

Respectfully yours,
B. H. PAYNE.

*Mr. Jamieson was the author of those pieces.

REVIVALS.

Revival in New-Haven.—The friends of the Redeemer will no doubt be glad to learn from time to time, the progress of the revival in this city. The days of miracles are past, when God by his Almighty power, wrought wondrous things; in order that we who live in these latter days might believe. We are not permitted now to see the Holy Ghost descending like a dove, or hear the noise like a rushing mighty wind, when He fills the place. Yet we as firmly believe as if we did, that "Jesus being by the right hand of God exalted, and having received of the Father the power of the Holy Ghost, he hath shed forth this, which we now see and hear."

We can make no estimate of the number who have closed with the offers of salvation. But whenever an invitation is given for the young converts and the anxious sinner to assemble, we can see them flocking together, in reality, "like a cloud and as doves to their windows;" and no place less than the body of our largest churches, with seats in the aisles, can accommodate the crowd.

The revival in College is still a subject of prayer. Those who are watching its progress *begin* to count the *number that is left*.—Rel. Intel.

New-York—We learn that 35 were admitted to the Seventh Presbyterian Church under the pastoral care of the Rev. E W. Baldwin, on the last Sabbath, the 27th. ult.; 50 were admitted Sabbath before last to the Allen-street church of which the Rev. Mr. White is pastor, of whom 40 were received on profession of their faith; and 20 were admitted on profession of their faith to the Free Presbyterian church, of which the Rev. Mr. Parker is pastor. We learn also that 40 have been admitted to the Presbyterian church under the care of the Rev. Mr. Ludlow in Spring-street, and 103 to the church in Laight-street, under the care of the Rev. Dr. Cox.—*N. Y. Obs. April 2.*

Sixty-one persons were this week received on profession of their faith into the Cedar-st. church, under the pastoral care of the Rev. Cyrus Mason.

Fifty-one had been received on profession of their faith into the Reformed Dutch church under the pastoral care of the Rev. Mr. Dubois, on Monday last, and others, it was expected, would be received before the Sabbath.

Twenty-seven were admitted this week into the Bowery church, under the pastoral care of the Rev. Mr. Woodbridge; and others, it was expected, would be received before the Sabbath.—*New-York Observer, April 9.*

Another College Blessed.—A letter dated the 18th. ult. from the Union Theological Seminary, Va. near which is Hampden Sidney College, and a church, states that during the winter the students of the Theological Seminary observed several days of fasting and prayer for a blessing on the college and congregation; that the week preceding the date of the letter, a four days' meeting was held in the church; that during the week four inquiry meetings were held, at the first of which there were 30 deeply anxious souls, asking what they must do to be saved; at the second, 60; at the third, 80; and at the fourth, too many to be counted. During these meetings 18 or 20 in the congregation and 5 or 6 in the college professed conversion. Convictions appear to be deep and powerful, but with little of terror. The chief cause of distress which is very great, is a hard, wicked, and rebellious heart. The work progresses both in the college and congregation. The letter also mentions a powerful work in the county of Powhatan—and at Cartersville, a village in the county of Cumberland. In these places some of the students of the Theological Seminary have been much engaged and very useful.

Boston.—A letter from Boston, published in the N. Y. Observer, says,—"I am sure that you will be glad to hear that we are hoping and expecting a powerful Revival of Religion in Boston. Three of the churches observed days of fasting and prayer last week, and three others do the same this week,—taking as many successive days as there are churches. And while we are speaking and praying the Lord hears. On Sabbath evening, the number of inquirers in the different inquiry meetings was about 450; of whom about 200 were in Rev. Mr. Green's vestry and its avenues."

THE LUMINARY
AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, APRIL 20, 1831.

TO CORRESPONDENTS.

A communication has been received containing sundry resolutions passed by the Louisville Presbytery, at their meeting on the 8th of the present month, expressing their decided preference for the General Assembly's Board of Missions over the Home Missionary Society. The vote was ten to five. To these resolutions a protest was entered by the minority; to which protest the majority produced a reply.

A pastoral letter of the Madison Presbytery has been received, and will be inserted in our next.

The third annual report of the Kentucky Bible Society was handed in too late for this week's paper. It will appear next week.

A communication from Versailles, giving an account of an interesting four days' meeting, and the installation of the Rev. Dr. Blackburn, came to hand just as we were about closing our paper. It shall appear next week.

THE WORK GOES ON.

The latest accounts from the North and East, represent the glorious work of God, which has been for some time progressing there, as increasing in interest. It is believed that the American church has never before been blessed with so remarkable an outpouring of the Spirit of God. In reading the numerous accounts of this truly wonderful work, which meet our eye in almost every religious newspaper we look into from that section of our country, our mind cannot refrain from reverting to Apostolic days. We are led insensibly into that upper chamber, where our blessed Lord manifested himself in so remarkable a manner to his persecuted and despised followers. And the christians in our day, who are enjoying this blessed visitation from heaven, appear to be acting on the same principle of those ancient disciples. They assemble together to pray for the descent of the Divine Spirit; believing that the promise of God to give his spirit to those who ask it, can never fail of its fulfilment. They wrestle with him in secret places. They expect the blessing; and expectations thus founded, he never yet has disappointed.

Our limits forbid the attempt to present in detail, all the cheering intelligence of this character which we have recently received. The work appears to be progressing in the spirit of love and good order. The meetings at which the most powerful and intense feeling seemed to prevail, appear to be characterized by a stillness solemn as the grave.—Each one seems to be too busily engaged in communion with his own heart and with his God, to interrupt the devotion of others.—May we not indulge the hope that we too shall participate in this affusion of Divine Grace!

One of the most pleasing facts connected with the present glorious revival of religion now in progress in many parts of our land, is the blessed influence it is exerting on our literary institutions. Thus purifying the fountains of science, implanting the holy principles of the religion of Christ in the minds of those who are in future time to rule the destinies of our mighty republic, and raising up ministers of the everlasting gospel to proclaim salvation to the thousands who are perishing for lack of knowledge.—*Eleven* colleges in the United States are now enjoying the gracious visitation of God's Spirit.

We have seen a notice of an interesting *Four days Meeting* lately held in Washington City. We are glad to perceive that our brethren of the east find these meetings profitable. The good they have been the means of accomplishing in the south and west eternity only can reveal.

The opposition of the human heart is exhibited in various ways. In the United States, we have heard a great deal about missionaries being unfriendly to *republican* institutions; while in Canada, individuals pursuing the same course of labor, have been stigmatized as attempting to introduce *republicanism!*

AN EXAMPLE WORTHY OF IMITATION.

At a late meeting of the Teachers of the Sunday School Union in this town, it was resolved that each school hereafter assemble in its respective church at sun-rise, on Sabbath morning, to pray for the Divine blessing on its operations. This is as it should be. And were every Sunday school, where it is practicable, to unite in a similar resolution, might we not soon expect to see such consequences result from the operations of this blessed institution as the world has never yet beheld.

The anniversary meeting of the "*Lexington Female Tract Society*," in connection with the "*Young Men's Auxiliary Tract Society*," will be held in the McChord Church, on Thursday evening next, at early candle light. The members of both societies are requested to be punctual in their attendance, together with all the friends of this truly evangelical enterprize. The annual reports of both societies will be read, and addresses are expected from several gentlemen.

Communicated.

The Fayette county Sunday School Union will hold their annual meeting on Saturday next in the Methodist Episcopal Church; on which occasion several of the Sunday schools in town will be assembled, and an address delivered by the Rev. B. B. Smith. The ground floor of the church will be appropriated exclusively for the accommodation of the teachers and children.

Admission will be given to ladies only, until the scholars enter the house.

Lexington, 18th April, 1831.

EMANCIPATION SOCIETY.

The following gentlemen have signified their wish to become members of the proposed Emancipation Society, in addition to those announced last week. The whole number now is 41.

Samuel Laird, Fayette county.
Madison Allen, Jessamine county.
William D. Jones, Mercer county.
John M. Foster, Frankfort.
Robert Scroggin, Paris.

ARREST OF MISSIONARIES.

"The law of Georgia making it a high misdemeanor for a white man to reside in the Cherokee nation without taking the oath of allegiance and obtaining a permit from his excellency the governor, or his agent, is now in a course of execution. On last Sabbath, after the usual time of divine service, the Georgia Guard arrived and arrested three of our citizens, viz. Rev. Samuel A. Worcester, missionary of the American Board for Foreign Missions. Mr. John F. Wheeler, one of the printers of the Cherokee Phœnix, and Mr. Thomas Gann. The two last mentioned are citizens with Cherokee families. Mr. Isaac Proctor, assistant missionary at Carmel, had the evening before been taken, and came with the guard as a prisoner.—They were conducted to the residence of Mr. Tarvin, where they were kept under guard during the night. In the morning they were marched off by way of Etahwah, where, we presume, the same evening, the Rev. John Thompson, another missionary of the American Board was arrested."—*Cher. Phœnix.*

FOREIGN NEWS.

From the N. Y. Evening Post.

FROM EUROPE.

The packet ship York, Capt. Bursley, arrived last evening from Liverpool, bringing us Liverpool papers to the 24th of February, and London papers to the 23d, inclusive. They bring news of an extraordinary excitement and riot in Paris—of the refusal of the King of France to accept the crown of Belgium for his son—of the spread of the insurrection in Italy, and of the invasion of Poland by the Russian army.

Certain religious ceremonies, performed on the 14th of February in the church of St. Germain l'Anxerrois, the object of which seems to have been to excite sympathy for the family of Charles X, roused the people to a pitch of exasperation, which ended in the desecration of the church, the pillage of the Archbishop's palace, and the removal of the *fluer de lis* from the public buildings, on which it was sculptured as a national emblem. The King, on the 16th of February, gave orders that the *fluer de lis* should be removed in all cases where it could be done without defacing the public monuments, and without renewing the mutilations occasioned by removing, in 1814, the emblems of the republic and the reign of Napoleon. The *fleur de lis* is also discarded from the State seal, the device of which in future is to represent an open book, with the words "Charte de 1830," surmounted by a crown, with the sceptre and hand of justice crossed, and tri-colored flags behind the shield.

The intelligence from Italy represents the revolutionary excitement to be rapidly spreading in that country, and to threaten serious consequences.

An American vessel loaded with arms had been seized in the River Shanon, but the government had not yet been informed where the vessel was going, or for what purpose the arms were intended.

VERY IMPORTANT FROM FRANCE.

Our private letters, says the London Courier, are of great interest. They state that much dissatisfaction with the present Government prevails among the National Guard, and that an immediate change must take place. Soult and Lafitte will, it is supposed, form part of the new Ministry: but the latter is not expected to hold his ground long, and Lafayette is expected to take a part in the new Government. The war party is evidently gaining strength, notwithstanding the great efforts made by the present Cabinet, and by the most influential Parisians, to convince the public of the great advantages of peace. A large portion of the National Guard have petitioned the Chamber to prefer an act of accusation against M M. Montalivet, Barthe, and Baude.

ALARMING STATE OF PARIS.

It appears that some indiscreet, or perhaps treacherous friends of the late reigning family, attempted on the 14th of February, to celebrate the death of the Duke of Berri, by the performance of Mass. The step greatly exasperated the people, and great excesses were committed, which were, it is probable, prevented from resulting in a sanguinary battle only by the exertions of the National Guard, and the presence of the King and his sons, Marshal Gerard, Count Pajol, the commandant of the city, and a number of the most distinguished and popular Generals and Deputies then present in Paris.

POLAND.

From the Messager des Chambres, Feb. 21.

General Diebitsch has invaded Poland by a grand strategic movement, of which the aim and combination are as follows:—The body of the Russian army enters at four points, Augustawa, Bialystock, Drohicjun, and Brecx Litewski, on a base of from sixty to eighty leagues. Two of these four divisions march towards Warsaw, to besiege it on the two sides of the Vistula. A third division appears destined for the siege of Modlin, and the fourth to keep the country to protect these two sieges. As to the forces of the Polish army, it appears that they have fallen back upon Warsaw and Modlin; but it is probable that they will await the enemy in one of th positions which cover the approaches to these places, and that the Russians will not be able to pass on without a battle. The Russians must have a fifth body to maintain the communications of the army with its depots and magazines at Lithuania; and they will require a sixth to occupy the provinces of Sandomir and Lublin, as well as to blockade the fortress of Zamosc.

The principal points d'appui of the Poles are Warsaw, Modlin, Plosk, Kalisce, Czeuthan, Zamosc.

At the moment when the Russians entered, the two principal bodies of the Polish army were at Biala and Lomza. The natural retreat of the former is upon Warsaw, that of the second on Modlin. The large national reserve was increased daily at Warsaw. The military dispositions assumed by the Poles are perfectly judicious. The more they concentrate their force the stronger they will be, whilst their enemy will be compelled to arrange themselves about them in a very extended circle.

Modlin and Warsaw, 10 or 12 leagues from each other, and both on the Vistula, seem to us the real base of the Polish defence; the other points d'appui, more distant, should only serve to keep up the war of detail in the rear of the Russian army besieging Warsaw.

From the Polish Frontiers, Feb. 9.

According to information worthy of credit, the Russian General Manderstierna, and his detachment, took possession, on the 6th inst. of Augustowa, without striking a blow.

London, Feb. 23.

We received last night Hamburgh papers to the 15th of February. They describe the enthusiasm in Poland as very great. An engagement of no great consequence with the Russians, seems to have taken place near Novogorod; but the Poles intend to have their grand struggle near Warsaw. They consider the early thaw as very much in their favor, as impeding the march of the Russian materiel. The spirit in Prussian Poland is said to have evinced itself in the most decided manner in favor of the Poles.

THE INSURRECTION IN ITALY.

Bologna Feb. 5.—Troubles broke out here on the morning of the 4th. The prolegate, seeing that an armed force was not able to keep down the revolutionists, resolved to give up the government to a commission, which has assumed the name of Provisional Government of the city and province of Bologna.

Tunis, Feb. 11.—The insurrection of the Duchy of Modena is complete. The new Government of the insurgents is recognized there without opposition. The Duke, on quitting Modena, resigned his authority to a Council of Regency; but the insurgents from the country soon marched upon the town, and the regency took to flight.

MARRIED—On Thursday, the 12th inst. by the Rev. Samuel Steel, Mr. *William G. Moore*, of Calloway County, Missouri, to Miss *Emily W. Inskeep*, of Bourbon County, Kentucky.

OBITUARY.

Died, in this county of a pulmonary disease, at the residence of her Uncle Mr. J. M. C. Irwin, on Saturday the 26th ultimo, *Mrs. Catharine E. Price*, consort of Dr J. L. Price, and daughter of Hon. Benjamin Estill of Abingdon Virginia: aged 26 years.

She was left in infancy by her mother, and was raised in a very tender and affectionate manner by her grand-mother, Mrs. Irwin, who now laments her loss as much as any tender mother could. Death has dissolved the tie that bound them together in intimate and familiar union, and she is made to drink deeply of the bitter cup of human woe. Her constitution was delicate from her infancy. She, however, grew up without discovering any uncommon debility, and was married to a most kind, and affectionate husband, who, after her health began to decline, resorted with her twice to the mild breezes of a Southern atmosphere for its restoration, but in vain—nor were any efforts wanting to render her situation at all times comfortable. Her disposition was amiable, and she was beloved. Her mind was more than usually cultivated by education. She was fond of reading, which she practiced to a considerable degree, and her mind was well stored with useful information. She was amiable and moral in her deportment—kind and conciliating in her manner; but without religion, until the late revival, when she joined the Prrsbyterian Church at Nicholasville, then under the care of the Rev. Mr. Hudson. Her first exercises, and indeed most that followed, were of a distressing kind. She had however, some intervals of strong comfort; "had peace and joy in believing;" but they were comparatively of short duration. She was perhaps, constitutionally inclined to melancholy—and was too much disposed as young converts generally are, to depend upon their good feelings, and when these were gone, to *give up all for lost.* This arises from want of better understanding the way in which God justifies the sinner. "Not by works of righteousness which we have done, but according to his mercy" through faith in his Son. She doubted her justification, because she found her sanctification imperfect. Those who best knew her secret walk and private conduct, say she was steady and uniform in her secret devotions, and grave and serious in her conversation. In her last illness she was unwilling to hear, in the room where she lay, any worldly subject introduced, and would often say "the world is all vanity." She doubted her religion, because for a time, she was unwilling to die; but who fears death more than the humble Christian when he is not satisfied he is prepared?—he knows "it is a fearful thing to fall into the hands of the living God," while the blind and thoughtless sinner, shrouded in unbelief, can "rush upon the thick bosses of Jehovah's buckler." She doubted her conversion, she doubted her love, while none who knew her, entertained the least doubt—frequently in her sickness, she would rejoice for a moment, then sink again into doubt. Thus she continued till near her last, when the fears of death were taken quite away—"Glory to God," said she, "my clouds are dispelled." She sweetly slept in Jesus, praying and praising his name with her last breath. "Blessed are the dead who die in the Lord."

Died, at Mr. J. S Berryman's, on the 1st day of April, *Mr. David L. Jackson.* This gentleman was one, among the many who professed to have embraced the Saviour during the late happy revival which blessed our churches. Mr. Jackson possessed more than ordinary natural talent, and even before he embraced that faith which purifies the heart, and works by love, manifested in all his conduct great integrity of character. From the day on which he made a public profession of religion, his chief aim seemed to be to adorn the doctrines of God our Saviour by a conscientious, humble and godly walk. For several months before his death, he was unable to leave his room: But as his outward man perished, his inward man evidently gained strength daily. He often expressed a great desire to be restored to health, and chiefly on two accounts, viz. that he might comfort and sustain his dear wife, and train up his three little children for God, and also that he might do something for the church, and especially for the church in Versailles, in which he first made a profession of religion. Though these objects occupied much of his care, he never expressed any other than the most perfect resignation to the will of his heavenly Father. For the last ten or fifteen days of his life, he often enjoyed near and happy communion with God, sometimes to ecstacy and overflowing. About ten days before his death, he called his friend and brother, Mr. Berryman, to his bed side, and informed him of one or two very small debts, of which there was no record, and which he was not confident he had ever paid, directed him to see every thing of this kind properly adjusted, and then committed to him the special charge of his dear family. This seemed to close his concern with this world. Shortly after this he expressed a desire to have the Lord's Supper once more administered to him, in company with his wife and the family where he lay, and as many of the neighbours as might have it in their power to attend. This was done by his minister. It was a most affecting and solemn meeting: and never will those who were present forget the solemnity, mingled with heavenly joy, which beamed from his emaciated face, when with a voice which seemed as though it came from the tomb, he joined in singing the following verse,

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise."

In this happy frame of mind he, for the most part, seemed to continue until he fell asleep in Christ.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

YOUNG LADIES' BOARDING SCHOOL.

(*Greenville Female Academy, Harrodsburg, Ky.*)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

First Class—Embracing the elements of the English Language, $8

Second Class—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10

Third Class—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12

Fourth Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Useof the Globes, Natural Theology, Evidences of Christianity, Composition, and French; any of which may be omitted at the option of parents, $15

Music, per Session, $15

Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*

April 12th, 1831.

NEW STORE.

WILLIAM H. RAINEY

IS now receiving and opening in the White House adjoining the Store of E. W. Craig, an entirely new and splendid assortment of

British, French, India, and American

GOODS,

Suitable for the present and approaching season:

HARDWARE, QUEENSWARE,

GROCERIES, &c. &c.

His stock was selected by himself out of the Spring arrivals in the Eastern Markets for Cash. He indulges the pleasing anticipation that he will be able to furnish his old friends and the public generally, who may please to give him a call, with Goods as good and cheap as any store in Town. He will receive in exchange such articles of country produce as are generally taken in Stores.

Lexington, Ky. March 30, 1831. 39-tf.

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombaziues; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

A FEMALE SCHOOL

WILL be opened on the first Monday of May next under the superintendance of the subscriber. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught A convenient room in Lexington will be procured. Tuition $35 per year for all the classes except such as are simply learning to read and write; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly in advance. JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

COMMUNICATED.

The dawn is past the morning now appears
That ushers in a train of happier years
When suffering Afric shall exulting claim
Her injur'd rights—and wear the christian name.

Oh what more just more glorious than to place
That captured, wretched and degraded race,
On their own soil, from whence they first were torn,
And to our sinful land in sorrow borne.

Oh what can wipe the stain from heart or hand,
But to restore them to their native land,
And there sustain, protect and christianize
Them and their brethren who in darkness lies.

Oh may success attend on every scheme
That can from sin and slavery redeem
The double captives, we so much deplore,
And land them safely on their native shore.
May every faithful prayer acceptance meet,
That's offered for them at a mercy seat.

[From the Boston Recorder.]

THE NATIVE PLACE.

Blest land, where first without a thorn
The germs of buoyant hope were born,
When budding joys sprang fair and new,
To feel the sun. and drink the dew;
Though scenes more wonderful and wild
Have since my wandering eye beguil'd,
Yet none have with such graphic art
Impress'd their features on my heart.
And some may boast thy magic power
To gild Reflections twilight hour.—
—Come!—in thy garb of rock and stream,
With wind-swept harp and sun-set gleam,
And foot o'er dizzy height ascending,
And voice with falling waters blending,
Come!—for my filial feelings greet
Thy image, with communion sweet.—
Nurse of my infant dreams!—how dear
Stole thy soft music o'er my ear,
From warbling nest or summer shower,
Or swollen brook's resounding power,
Or liquid flute whose echo died
Upon thy river's moon-light tide,
Oft has my heart 'mid hours of pain
Recall'd those buried tones again,
And bade them rise with murmuring swell
From miser Memory's treasure-cell.—
—Friend of my youth!—what clime hath spread
In shelter'd rock, or vernal bed,
Violets so sweet, so deeply blue,
And snow-drops of such pearly hue,
As thou didst yield with aspect bland
To eager childhood's searching hand?—
—Though Winter, now, like hoary Time,
Hath reft the blossoms of thy prime,
And rudely hush'd thy tuneful lay
And dash'd thy dazzling locks with grey,
Yet thoughts that glow with love for thee
Are still from Winter's torpor free,
And hearts that drew from thee their breath,
Should know no ice save that of Death. H.

MISCELLANEOUS.

DR. BEECHER'S LECTURES.

POLITICAL ATHEISM.—The concluding lecture of Dr. Beecher's course was a long one. He recapitulated the national dangers which he had alluded to in his former discourses and set before his hearers the remedy. He contended that these dangers are many and various. The vast extent of territory, the multitude of people, and the diversity of local interests in this country, are powerful causes of strife, and were never more so than at this present time. These are alone sufficient to set the course of nature on fire, by the operations of mad ambition; the cursed thirst of power and dominion has fallen upon our politicians, who, reckless of consequences to the nation, and intent only on subserving their own interests, would heat the furnace of anger seven fold and give a proportionate power to the winds and waves of political commotion. To all this must be added the corrupting influence of national prosperity, productive of voluptuousness, rash speculation, poverty and desperate ambition. The increase of intellectual pleasures, without a corresponding increase of moral restraint, added to the universality of suffrage, gives an ocean of unstable minds to the power of ambition. The atheistical conspiracy amid the war of elements would blot out the sun, suspend moral attraction, dissolve society, and turn out the whole family of human animals into one common field of unbridled appetite and lust. Religious party spirit, destroying the confidence of one denomination in another, inflaming them with jealousy and hatred, paralyzes the energy of action against the common foe for the cause of a common Lord. The power of governmental influence in the hands of unprincipled politicians to foment their jealousies and break the moral force of Christianity by playing off one denomination against another, still drawing the church to an alliance—wo to the denomination and wo to the faction which shall be the parties to any such alliance. The intrigues of Catholic Europe, through the medium of our own Catholic population, to give a predominance to their religion with all its anti-republican tendencies and thus deprive us of our institutions, is a danger not to be overlooked or despised.

Such, said the lecturer, are some of the dangers that threaten us; they were not amplified for oratorical effect; the language which he had used was strong, but it fell immeasurably below the imminent danger; the laws of the moral nature of a great nation are operating powerfully in a state of perversion, and unless some extenuating influence can be applied, our race is swift and our destruction sure.

He then called the attention of his hearers to the only source of hope.—God, and the interpositions of his Spirit to reform our hearts and make the nation great and good. There is but one remedy, and that is, such a state of the affections towards God and our neighbors as the law and gospel require—the christianizing of the world. The influence necessary to save us is that of truth, supernatural in this respect, that by it God changes the affections. It is not beyond the power of God to work such a change of human character as will reconcile liberty and prosperity with permanence and purity; He has created and can retain and govern man with the highest degree of temporal prosperity, if it seems good to him. Every thing shows that God's purposes are leading to intellectual and civil and social results, far beyond any before existing; in this we are confirmed by the consideration that force, the cultivation of intellect, and the effects of creeds, have failed completely in the expected results. Respecting creeds, the preacher said, that they were justifiable modes of expressing views of the christian doctrine as much as a bill of rights, or a constitution were lawful expressions of political faith. Creeds are no encroachment upon the rights of those who do not subscribe to them, and not inconsistent with free inquiry, or religious liberty; they are simply an honest avowal of opinion, and have been powerful memorials rather than useless. It is not true that those who denounce creeds have none themselves, for belief in any thing is a creed, whether it is written or carried in the heart, whether it consist of one article or ten, and the man who has no creed, has no belief; a creed in the head or the heart is as influential as a creed on paper, and may be acted upon with as much zeal and perseverance as those show who profess a written creed. He asked if it was candid, honorable, republican, or christian, for one sect to stigmatize another for the exercise of that liberty which belongs to all and which they practice in every particular as much as is practised by those they would render odious for so doing. Creeds are indispensable elements of free inquiry; and scriptural, venerable, useful as they have been and are, they fall immeasurably below the exigency of the national necessity. They do not produce holiness of themselves, nor do they insure it, nor perpetuate themselves, but they are moral landmarks between truth and error. Still their existence in the letter only without the spirit, killeth instead of giving life.

A faithful evangelical ministry is not alone sufficient to diffuse and perpetuate moral purity,—although the most powerful cause man is permitted to wield. Evangelical churches, in cordial concord, were they formed and extended over the land could be no sure defence, as their action could only extend a certain length; without the renovating power of the spirit they would be filled with nominal christians who would soon fall back upon heresy and error. There is no remedy for self received error but regeneration. The various forms of church organization have been impotent; they have been the occasion of bigotted attachment and controversy, but their influence in producing holiness has been like the power of the cobweb to hold the whirlwind. The government of God is the only government which will hold society against depravity, and that is the government of his own laws written upon the heart—the unity of spirit and the bond of peace, which alone can perpetuate national purity and tranquility.

We have fallen upon other times than the church of God ever saw before, times in which the same amount of religious and moral influence which once availed to advance the cause of Christ will not now enable it to hold its own. In our colonial state we were few and poor and feeble, now nations compose a confederacy—states are nations—religious denominations are nations. Those who, reasoning from past analogies, think it desirable that conversions should be dilatory, forget that the revivals in the kingdom of darkness are moving on with terrific haste and power; millions are going into that kingdom, while hundreds only, are adding to the kingdom of Christ. Patriotism may help but can not be relied on. Philosophy may speculate but cannot stand the shock of so mighty a collision. Religious education is a cause whose efficacy alone will avail little, although a cause without which we cannot stand. Nothing but a phalanx of holy hearts around the Sabbath can save us. Nothing but such a national change of heart and affections as will cause it to become a delight, and the sanctuary of the Lord. In the day of God's power the nation must be willing to obey him or its destruction is inevitable.

Dr. Beecher then went into an examination of the evils which possibly may grow out of the establishment of Theological Seminaries, contending that taste and talent are oftener the object of the student's ambition than they ought to be, and that simple, unaffected piety is preferable in a minister, to great show of eloquence and power of language. He contended that revivals are indispensable to sanctify the literature of the nation and to associate intellectual culture with holiness of heart. He dwelt for some time upon this subject—the necessity and effects of revivals, comparing late instances in the state of New York with those of a former period. He replied to the objections urged against such a means of working God's grace and contended that, although excitement, and bad motives, and mistake have occasionally been known to operate, at such times, they have generally been free from enthusiasm and excess—that they have been attended with a just solicitude for sin and with subsequent joy and peace in believing. The effect of revivals upon the morals has been auspicious; they have reared the family altar and trained up the rising generation in the nurture and admonition of the Lord.—*Courier.*

[Perhaps none of the Mothers who read our pages, need the following admonitions against the particular dangers aimed at by "Luther;" if they find, however, that they or their daughters are exposed to *similar* dangers, they can easily make the application.] —*Ed. Rep.*

From the Southern Religious Telegraph.

"I AM OF A DIFFERENT OPINION."

Mr. Converse,—

Men will differ in their opinions about the same thing—this has been the case from the beginning, and probably will be, till the end of time. "*Be ye not conformed to this world*"—"*ye cannot serve God and mammon*"—"*Make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt.*" These are all very plain passages of scripture—but even those who profess to be christians differ in opinion concerning them. I think there ought to be among the disciples of Christ but one mind concerning them—and there cannot be, unless a difference is pressed out. They all mean the same thing—and go plainly to shew—that a man cannot be a christian, and at the same time carry the world in his heart—two things so much at variance as light and darkness.

There are some professors of religion, I don't say, they are christians: indeed, charity wont allow me to say it, and they are members of the Presbyterian Church, (and as I am a member of that Church, I will stay at home in my remarks,) who do in some things conform to the world, and endeavour to justify their conformity, and upon scriptural grounds so much, as that they do not find any thing against them in the Confession of Faith. I here allude to the members of some of our churches sending their children to *dancing schools.*—Now let us try if the Confession of Faith is silent in a member's ear, on this subject. He, or she, as the case may be, bring their children before the public congregation and offer them up to God in the holy ordinance of baptism, taking upon themselves the most solemn vows—and here follows a part taken from the Confession of Faith: "Do you promise in the presence of God, in dependance upon his grace—that you will pray with and for these children—that you will set before them an example of piety and godliness—and endeavor, by all the means of God's appointment, to bring them up in the nurture and admonition of the Lord?" To this solemn interrogation, the parent (or parents as the case may be) answer in the affirmative. Now I ask any candid mind, and honest heart, if they can find in any appointment of heaven, *the teaching of children to dance as a means of grace*, to teach them the fear of God! Can they find in the Bible a "thus saith the Lord," for sending their children to a dancing school? Then if not, they are, in doing it, rising up against the God of heaven and earth. But let us look at the incongruity of the thing.—Turn to the records of the Church Session—here you find the parent's name as a member of the Church,—after having solemnly covenanted to lead a holy life—to promote religion in his own soul—in his family, and neighborhood, and throughout the world—to study the peace, prosperity and growth of the Church, &c.—here you find the childrens' names—as baptized children of the Church, dedicated to God.—Then examine the *Dancing Master's subscription list*, and here you find the names of the same parents, or parent, promising to send these very same children to his school! At one time you find the parents, or parent, at the altar in God's sanctuary with their children, dedicating them to Him—and the next place you find them, is in the *ball room*, giving up their children to the controlling influence of a man who has not the fear of God before his eyes—whose profession bears the black seal of perdition! Do christians, *I say professors*, think of what they are doing? Who ever heard of a pious dancing master? I'll venture to affirm such a person is not—never was known.

Some may be ready to say, "surely the writer is apprehending things—such as do not exist." Mistake not, gentle reader,—some will read our remarks that are guilty—and they and their children will soon stand before the judgment seat of Christ—not to be tried by *creeds and confessions*, but by the holy law of God, and by the Gospel. Such may now say, I differ with you about sending my children to the dancing school;—yes—but they will not when we both view the subject in the light of eternity—and this we shall be sure to do. "If any man have not the spirit of Christ, he is none of his." Christ had, and still has a family of children, and he calls them "*little children*," but he never sent, neither did he ever go with any of them, *to a dancing school.* And will parents go, and lead their children too, to places where Christ never goes, and where they dare not ask him to go? If any should read these remarks who have a notion to encourage the agents of Satan to complete the death and damnation of their children, I entreat them to stop and think. God's word forbids the act—the opinion of the world forbids it—their own conscience condemns it—God is greater than all—and he condemns it. Yes, says the world—and justly too—a pretty christian and member of the Church, and send their children to the dancing school!!!—Yes, it is matter of astonishment—At the communion table today—to morrow with their children in the ball room—Over such example, souls are stumbling to hell—Say not, delinquent professor, I am not guilty—"Woe unto them that call good evil, and evil good—that put light for darkness, and darkness for light—sweet for bitter, and bitter for sweet." Call things by their right names.

LUTHER.

CHILDREN, OBEY YOUR PARENTS.

Pious Mr. S———, and his wife of the town of W——, Vt. on a pleasant Sabbath in June, attended meeting several miles from home. In the morning, they gave charge to their children not to go abroad to play. But Silas was a wicked young man. Like many other disobedient children, he heeded not the commands of his parents, but with a younger brother, wandered to a high hill, and engaged in rolling stones, for diversion. While in the act of rolling a large one over the brink of the precipice, he lost his balance and was instantly hurled many feet below! The side of his head struck a rock, and probably the next moment, his soul was in the eternal world! I visited the fatal spot a few days after, and saw the blood that sprinkled on the rocks many feet around. This young man was in a class meeting where I was, a Sabbath or two before, and denied that he ever felt the spirit of God to strive with him. I have ever believed he was then guilty of prevarication. His age was nineteen.

We here see the fruit of sin. This young man becomes guilty of falsehood before the Lord. He disobeys his parents, and profanes the holy Sabbath. In the very act of his sin, God in an instant, cuts him down as a cumberer of his ground. May not this be an awful warning to disobedient children? If ye die in your sins, where Christ is gone, ye cannot go.—*N. E. Chris. Herald.* N.

MARY ELIZABETH MILLER.

We all must die. "But," says the young and thoughtless child, "you tell us nothing new. We know that all must die, and we in our turn must leave this world for another. But we have lived only a little while, and our path seems pleasant and fair; and we are not going to die yet. When we get old, and tired of life, then we shall be willing to die. We shall have nothing then to attach us to earth. But as for thinking about dying *now*, it is a strange idea to us—"

Stop, dear young friend. Let me tell you about one who has lately left this world in the bloom and buoyancy of youth. Mary Elizabeth Miller looked her last farewell on kindred and friend and all the gay and fascinating scenes of early life, in the seventh year of her age. She was a member of the Portland North Sabbath School, and on the Lord's day, January 30th attended school for the last time. She recited a lesson from the Bible, and appeared as cheerful and healthy as those around her.—But alas! death, which always selects a shining mark, and riots on the cheek of beauty, had aimed his fatal blow. She died on Friday, Feb. 11, 1831, and was carried to her long home the Sabbath following.

On conversing with her week-day teacher, I was informed that Mary had not naturally a retentive memory, but that by persevering industry she was enabled to commit as much and frequently more than any of her associates. And her Sabbath teacher states that she was the most intelligent and attentive scholar in her class. Although she manifested but little seriousness of mind to her friends when in health, yet it is confidently believed that ere she had entered the eternal world, she had received the forgiveness of her sins, and is now made pure in the paradise of God.

Say not, then, beloved children, that old age is the time to die. Look at little Mary, and to hundreds that die in early youth, and can you, dare you longer live unprepared for the solemn event of death? Visit all our numerous grave yards. Whose ashes slumber there? Principally those of the young. Read the obituary records of our weekly journals. Who are they that are suddenly snatched from the scenes of time? Mostly those who are in the morning of their days. As a friend then to your everlasting well-being, I would invite you *early* to give your hearts to the Saviour, and let not a single day pass over your heads without having lifted your voice in prayer to God.—*Youth's Companion.*

IRISH PATRIOTISM.

It is truly cheering to find such a man as O'Connell denouncing whiskey, in a patriotic speech to the Irish people. "Let there be no whiskey drank," said he, "and there will be no riots." Well will it be for the cause of liberty, when all its advocates, like O'Connell, shall discover that freedom and strong drink cannot exist together. It augurs well for the cause of liberty in Ireland, that its fearless advocate is a good temperance man; and it is equally creditable to the Irish people, that his speech was received with applause. Queries—How would it do for our Presidential as well as Congressional candidates, to harangue the people in favor of total abstinence? Are we less likely to *retain* our liberties than the Irish are to achieve theirs? Fear of popular displeasure did not deter O'Connell from denouncing whiskey. He did not stop to inquire whether his hearers were "*prepared* to receive the doctrine." Are not some of our American clergy less faithful than the Irish politician? Would a parasite or a courtier entertain the gentry and nobility with a temperance speech? Or would any urge on an Autocrat the duty of refraining from wine, lest he should "pervert judgment?" Is it not plain that the common people are, every where, more ready for the work of moral reform, than the luxurious? By whom, then, should schemes of moral reform be framed and administered? To whom should we look for council, and example, and influence, in our temperance measures?—*Gen. of Temp.*

A man was taken up dead in the streets of London soon after having drank a quart of gin. on a wager. He was carried to the Westminster Hospital, and there dissected. "In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared to the senses of the examining students, as strong as one third gin, and two-thirds water."

The late Dr. Nisbet, celebrated for his profound erudition and ready wit, being asked how he would define *modern philosophy* of infidelity, replied, "It consists in believing every thing but the truth, and that in exact proportion to the worst of evidence; or to use the language of the poet, in making windows to shut out the light and passages to lead to nothing."

"IT MAKES NO DIFFERENCE WHAT A MAN BELIEVES, IF HE IS ONLY SINCERE."

Here is a man who believes sincerely that all men will go to Heaven. Will *his sincerity* alter the express declaration of the word of God, that "The wicked shall be turned into Hell!" Will it raise lost spirits from the dungeon of eternal darkness, and place them at the right hand of God? Will it open the doors of Hell, and bid the "weeping and wailing" multitude come forth "with songs and everlasting joy upon their heads!"

Sincerity is not always the result of a candid inquiry after truth. Men are often sincere in the belief of things totally absurd. Solomon has said, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." A man's belief, therefore, can never alter the purpose of God. What God hath spoken respecting the finally impenitent, will surely come to pass. "Though hand join in hand, the wicked shall not go unpunished."—*Christian Soldier.*

FUNDS FOR PUBLIC CHARITIES.—We gave an account some time ago, of the plan adopted in the 2d Presbyterian Church in Albany, for raising funds for various Benevolent Societies, without the expense of the labors of an agent. It appears from the Albany Register, that the amount raised this year will be nearly $3000—and probably more in future years. Rev. Dr. Sprague announced to his people a few Sabbaths since, that the amount subscribed on this plan, by members of his congregation, to Public Charities, amounts to about $2000—and that boxes would, the next Sabbath, be placed in the vestibule of the Church, for receiving the amount due. The name of the donor was to be placed on the envelope. [*Conn. Obs.*

An Independent Judiciary.—A State law nullified by State Judges.—The Nashville (Tenn.) Banner of the 25th ult. says—"The Judges appointed by act of the last Legislature, to constitute a special Court for the express purpose of trying certain cases growing out of the late defalcations to the Bank of the State of Tennessee, on Monday delivered their opinions SERIATIM, sustaining the pleas to the jurisdiction of the Court, and deciding the act by which they were appointed to discharge the duty, to be unconstitutional.

Rum! Lotteries!! Infidelity!!! Suicide!!!!—The case of suicide reported by the coroner of this city, during the last week, is one which ought to awaken alarm in the mind of every parent. It is strange that he should have about his lifeless corpse, the evidence that Rum, Lotteries, Gambling, and Infidelity were the trio of ruffians who drove him to this deed of infamy, this awful crime of self-murder. His card of address directed to a *grog shop* as his boarding-house; in his pocket were three *lottery tickets*, portending *blanks* as the fruits of his *gambling*, and about his person was found a single leaf, a choice morsel of *Seneca's morals*, in which the crime of *self-murder* finds apology and even justification. *Infidelity* therefore, the legitimate consequence of *Rum* and *Gambling*, loaded the pistol, pulled the trigger, and blew out his brains.—*Gen. of Temp.*

A. G. SMITH,
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2½ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Chariti three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously. March, 1831.—37-7t.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-4t